he Christian Community

A JOURNAL OF COMMUNITY RELIGION

GOING TO THE SUN

The mountain peak called 'Going to
the Sun' in Glacier Park
the most gorgeous one,
nd when the sun comes down to it,
It glows
Vith emerald and rose."
—Vachel Lindsay

AUGUST 21
1934

IN THE NEXT ISSUE: — Rural Church Merging for Efficiency—W. C. Latta. Human Nature and the Divine Society—H. Lincoln MacKenzie. A Modern Medical Mission—Samuel Guy Inman. Correspondence from Germany and Denmark. Editorials. Story of Service. Poems. Reviews of Current Books. Religious Digest.

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To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
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The Passing Show

THE size of a city has precious little influence on the mental outlook of the people who live there. Your New Yorker takes the sky-scrapers, subways, bridges and millionaires by which he is surrounded pretty much for granted. He is not a bragger, largely because his interests lie more with the little things by which he is surrounded than with the attractions which visitors come to see. New York is very tender with its live-stock. Pigeons live high. Dogs are greatly pampered. The police horses have had so much attention that they are a bit snooty in their attitude towards the human biped. As for babies, the birth rate may be low, but so is the infant mortality. New York rather delights in that which is old-fashioned and small. It is one of the few places on earth where a hurdy-gurdy can still make a living. Although Manhattan Island is a great place to eat, one must journey out to Coney Island to find a large restaurant. New Yorkers do not care a whoop about the big and grand; what they really crave is the small and homey. All of which merely illustrates the truth that large cities are inhabited by human beings.

THE little pocket dictionary on my desk defines "mission" as "errand." According to this missionaries might be described as errand boys. Many would admit the allegation—errand boys for the church. One of the glorious things about the church is that it is always sending people somewhere, and then telling them to achieve the impossible when they get there. Just now it looks as though the church were about to send its emissaries in a new and most interesting direction. No longer do we think of the Christianization of America as a matter of spreading out over the plains or pursuing the last settler into the mountains. The present problem is that of bringing the intelligence and the conscience of the church to bear upon the social and economic life of the nation. If ever there were a missionary task, this is one. When the General Council of Congregational and Christian churches set up the Council for Social Action at its recent meeting at Oberlin they were revealing the same spirit which led their forefathers to send out the first foreign missionaries from America in 1812. We need never despair of the church so long as it keeps on sending out people to do the impossible.

YESTERDAY I journeyed to a fashionable church and listened to a sermon by a bishop who was once a fellow-student with me in the seminary. In those days he had made a famous speech—"Boys, remember we are not ministers yet—we are still men!" Report has it that this man was an unusually good preacher until he became a bishop! Yesterday there were moments when I thought that he was really going to say something, but he never did. The trouble was that the bishop had swallowed up the preacher. The fact that the bishop was speaking was so important that it did not matter what the man said. Somehow the words which he uttered seemed to have weight with him and with the congregation entirely independent of the worth which there was in them. Few men are strong enough to meet the temptation of being able to speak "with authority." Most of us should rejoice in the fact that we are so situated that the only way we can get a hearing is by saying something. After all, how much good does it do a congregation to listen to the mouthings of a bishop—or anyone else?

—John R. Scotford.

Monkey Island

In wisdom prepossessing these
Bite at their neighbor's luscious fleas
And silently seek the ripe fruit—
The bread which is their beggar's loot.

An old one dozes off surveying
His tribe of young folks jumping, playing;
Their bodies supple, swift and slim,
Defer a moment brief to him.

Unknowing, all are entertaining
To these who watch, their eyeballs straining
To catch the subtle move and antics
Of these, their forebears, unromantics.

Beside the water a sleek one prowls
While from his perch the old one scowls
At men—This ditch be heaven's portals
Closed to these stupid, prying mortals.

RAYMOND KRESENSKY.

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Religion Takes Hold

AT the now famous meeting of Congregational-Christian leaders at Oberlin, Ohio, where Finney, King, Moody, and now Holt have been claimed as "evangelists" of a new order, the "Holt" proposal was made and in substance approved with a Commission made of liberal minds to see it along its way.

What is the "Holt" proposal? As near as it may be understood by the ordinary man or woman who reads the papers for his daily dozen of the day's news, it is an attempt to put the churches back into circulation. It is a fourth year attempt to catch up with the depression. It is getting all "het up" over these "intolerable social conditions which are sapping the life of the people." It seems to be the churches' reaction to "the new deal."

What is proposed? Mainly to get the church boards to begin after "lo, these many years" to put some effective direction into "the social gospel."

We remember the day in Seminary when we received a copy of Walter Rauschenbush's book, gratis. It sounded radical then and yet the churches haven't very widely changed their form to suit that challenge of that great thinker. Perhaps it is impossible. But that is the reason it must be done.

It will be interesting to see how "radical" these new proposals will become. They surely have a wild ride ahead of them down the aisles and between the desks, and through the turn-stiles of official action of boards, agencies, departments, seminaries, church officials, ministers and women. No, we believe the place to start would be with the organizations of women. There would be strategy for you, why not plan it on the Goodwin plan and make it a non-profit, sharing of goods, rummage-sales, missionary teas, bridge prize afternoons for a "bigger and better social gospel"?

As the youth would have said in the days of poor roads, "watch my dust!"

Methodists Weep

THE Methodists are weeping. They are weeping over the fact that the Presbyterians failed to effect a church union. And they are weeping over the many divisions and names appearing in the "vital" statistics of the church year-book reports. *The Christian Advocate* (New York) says editorially in "Split-up Protestantism": "The page of tabulated statistics of membership in the churches in the United States has a certain value for the facts. How can any thoughtful person contemplate these dreary names and figures without a sense of shame?" Then it goes a weeping. "That failure (Presbyterian) is a blow to Protestant hopes. It will delay other family reunions. It will hold back the union movement which is vital to the progress of the Kingdom of Christ."

Well, one of the best ways of relieving our own distress is to weep over the troubles of some one else. What is to hinder the Methodists ("nineteen bodies" in all) from making some little headway of their own? They can do it in the Old World why not here? They can do it in Canada, is Methodism so bankrupt of leadership in this country as to sit "weeping in Babylon"?

No, the trouble is that ministers, laymen, secretaries, bishops, and even young people (God save the mark) have no enthusiasm for union. It is too difficult. It costs money and leadership and brains. It is so much better to try to change the "capitalistic order." It won't work anyhow.

Shame on churches whose leaders even in the forming of a few small united or community churches will hold out, take property away from the lay people, not return "insurance money" except for another "Methodist" church. Yes, we are a "split-up Protestantism" and "it doth not yet appear what we shall be."

Modest Giving

HER name is Mrs. Laura Isbell. She lives in the negro section of Chicago. Fifty-two years has she lived there. Coming from Cincinnati, she married, worked, saved, bought a home then a property, and another and several. Her husband was a Pullman porter on the Grand Trunk and made his run faithfully to Montreal and return. Home he brought his pay envelope and turned it over to Laura Isbell.

At the Progressive Community Church (negro) Sunday, July 8th, it was our pleasure to give the dedication sermon for The Laura Isbell Home. This generous soul has given a residence which the Church under the direction of Joseph Anthony Winters has repainted, re-furnished and enclosed with a play-ground in the rear for the children of working mothers.

This is modest but effective giving. It is modest because Laura Isbell is modest. She has been a worker. She loved to help other workers. She has no children of her own, but will have many who will "rise up and call her blessed."

This is community giving, for community purposes, coming directly out of the community religion which Dr. Winters has preached and lived for twenty-five years as the pastor of Mrs. Isbell.

Meeting the need where it is found, and doing it gladly and modestly, out of such vision "people do not perish."

The Chicago Defender, famous negro paper, gave this philanthropic act prominent publicity. It was made into a part of the motion picture version of the life of the negro race which J. D. Carr is making.

Peace Garden

TURTLE MOUNTAIN region of North Dakota and Southern Ontario is being cleared for an International Peace Garden. Beautifully wooded hills and lakes, an elevation of 2,500 feet above sea-level, and lakes numbering 700 will make it a beauty spot for generations to come. Song birds abound and deer, grouse and fish will make it a game preserve.

The plans have been prepared by Hugh Vincent Teehan, a landscape architect, of Minneapolis. Court and fountain, and avenue to the Peace Tower form the entrance. An auditorium, an historical building, custom's house, administration and Chapel, with golf courses and club house will provide for the tourists who will visit the Peace Garden.

Donald J. Crighton of Convent, New Jersey, is President of the International Committee, and C. E. Danielson, Minot, North Dakota, Chairman of the Finance Committee.

School children of the two countries will probably be invited to contribute. The Committee wishes a good start to be made by individuals first. Better this than the building of forts on the border!

Best Sellers

THE *Motion Picture Herald* has just published a complete list of best selling pictures on the screen and it is interesting to read the first seven. They are: "The Singin' Fool," "Four Horsemen of the Apocalypse," "Ben Hur," "The Big Parade," "Birth of a Nation," "Cavalcade," "The Covered Wagon." Not a bad list is it? All of these were "box-office" successes. Each rented for more than three million five hundred thousand dollars.

Apropos of the best selling books, they listed among many others as the best seven, "In His Steps," Sheldon; "Freckles," Porter; "Ben Hur," Wallace; "Girl of the Limberlost," Porter; "The Harvester," Porter; "Tom Sawyer," Twain; and "The Winning of Barbara Worth," by Wright. Six out of these seven were made into pictures.

The seven best legitimate plays (that is had the longest run) were: "Abie's Irish Rose," Nichols; "Lightnin'," Golden; "The Bat," Wagenhals and Kemper; "White Cargo," Carroll; "The Ladder," United Actors Inc.; "Rain," Harris; and "The First Year," Golden (producer mentioned after each). Each of these ran over 725 times on the stage. "Abie's Irish Rose" gave 2,532 performances.

Radio programs which have stayed on the air for the longest period of time are given as: "Morning Devotions," NBC; "Cheerio," NBC; "Uncle Don," WOR; "National Farm and Home Hour," NBC; "Lady Next Door," NBC; "Orphan Annie," NBC; and "Amos 'n' Andy" (now on vacation) NBC.

Our only comment on these movies, shows, best books and radio ought to be "it looks as if the best will win." They added that the Bible has been the BEST SELLER for all time!

Drift of the Day

London, July, 1934

YESTERDAY morning I went to church in Canterbury Cathedral and afterward dined with the Dean. In the hallway of the deanery hung the oar he had pulled for Wadham College, Oxford, in 1902. Painted on the blade was this fact, with the names and weights of the eight oarsmen including Johnson, 11 stone, 7 lbs.; and since a stone is 14 pounds, the good dean in those happy days weighed 161. From the dates you can figure his age, as I did, at about fifty-eight.

"Mr. Dean"—that is the proper form in addressing him—looks sixty-five, with a fringe of white hair, quite bushy, round his very pink bald head and very ruddy face, a most benevolent face, benignant, kind, even radiant—yes, assuredly the most fascinating individual in Canterbury. As he swept down the long aisle in the nave of the cathedral, in his red robe, with two little boys in red attending him on each side, in the grand service, you felt him every inch a man and a churchman. As he sat at his own dinner-table talking of his social theories you knew him at once for a lover of the mass of common men.

INDEED, a laborer on the streets, in answer to a question as to how the people of Canterbury regard the Archbishop replied: "Ah, he doesn't come here very much. He lives in his palace at Lunnon. We don't care if he never comes. He does not think of us, not partic'lar; and we don't think of him. But the Dean, now, ah he's a man. He comes and has a glass with us common men at the pub, now and again, he does." A glass of wine or ale, no doubt; no Englishman thinks anything of that.

The archbishop administered Holy Communion in the Cathedral yesterday morning, but far too early for me. That fair-haired, peach-blooming young English girl at the Dean's dinner table, Miss Edwards? She's his niece and there to paint his portrait. Yes, would you believe it? They pay the most celebrated artists $10,000 without batting an eye to paint the deans. who hang there in a long row. This girl will be amply compensated, and by the look of her will deserve it.

HOW did the polished Dean get this "common touch"? The secret lies in his life story, which I got from an intimate friend. He came of an exceedingly well-to-do family, grew up in luxury, studied to become an engineer, when suddenly the family fortunes went on the rocks. Young Johnson lived from hand to mouth, knocking about England often unemployed, on an average of thirteen shillings a week, a little over three dollars. He tasted the bitterest poverty and lived among the submerged. His family recovering somewhat from their losses, he returned to his old home, saw affluence again, luxury, ease, and contrasted it with the millions he had seen living in penury. The contrast bit into his heart. He cast in his lot with the underprivileged, became a socialist, then a Christian, then took Holy Orders.

He landed finally as Dean of Manchester Cathedral where he gave his life and effort for the workers in that industrial city which in a radius of some thirty

miles comprises a population greater than that of London, New York, or any similar area in the western world. Here he wore himself out, lost his wife whose beautiful portrait I saw on his mantel-piece in her uniform of a volunteer Red Cross nurse; and Ramsay McDonald a year or two ago appointed him to the quieter deanship of Canterbury to recover.

He still remains a left-wing socialist, and none but a labor prime minister would dare appoint him anything. He has no chance of further preferment in the church, unless a labor government comes in.

THE Dean, they say, is no great preacher. The Church of England does not, as a rule, develop great preachers. Its attention is so centered on the rich and beautiful ritual of worship that there is little urge for men to become great speakers. We could have heard two or three great preachers by staying in London, but as it was we heard the Bishop of Dover preach, no great shakes as a speaker, though he has a glorious voice, and he had a splendid text. Yes, the text was great. But it was the very day to go to Canterbury, because the pilgrimage was on. In fact this is the pilgrimage period to all the cathedrals in England.

It happened this way: a woman suggested—how many good ideas women suggest—to the Bishop of London, or somebody, that all England make pilgrimages to their cathedrals in behalf of the unemployed. The Somebody turned it down. Then she went to our Dean—he told me this himself—and he resolved to try it out. For every railway or bus ticket bought for the pilgrimage, the company collects two and a half extra shillings, about seventy-five cents, and turns it over to the cathedral. Then each person brings also an offering—we did ours—and all the cathedrals turn over the proceeds to a central treasury, which uses the sum for the unemployed. England is on the up-grade, with no unemployment to speak of in London; but in certain centers, as in the coal regions of South Wales, the textile countries like Lancashire, and the ship-building areas like south Scotland, the suffering is still great. These cathedral funds may not be large; but everybody is sharing a little and the depressed areas feel the sympathy and the desire to aid.

THE big service yesterday at Canterbury, which is the mother of the Church of England, the Episcopal church of America, and indeed of Christianity in the English-speaking world, took place in the afternoon. As I sat in the garden of the Deanery after dinner all alone, such a peaceful, quiet, green and blooming place, with the ancient city wall on one side of it, at least a thousand years old—this cathedral has been 1500 years a-building—I heard a band approaching. I saw stone steps leading to the top of the wall, and the top of the old round watch-tower. I clambered up and realized that the street below me once formed the moat round the town. But the tramp of marching feet on the pavement below stopped all reflection, for there, accompanied by their bands, marched two thousand veterans of the British Legion on pilgrimage in behalf of the depressed areas. Some elderly men, some round middle-aged men, some hitching along on artificial legs, some carrying empty sleeves, some even in wheel-chairs, but most of them tanned and ruddy with health they marched round the wall to the main entrance of the cathedral. It brought back days when I watched them, seventeen years ago, or the boys and young men they then were, march toward the channel boats, trying their best to be gay, and all flushed and nervous; and later on watched them going up to the front lines in France, grim, horror-haunted.

I came down and walked round to the big door. They were filing in. Some naval men and sailors were there, too, and Lord Jellicoe who commanded at Jutland. The Cathedral was full. Thousands filled it. That's what great cathedrals are for—great occasions like this. Anyway, organized religion is making a gesture of helpfulness in a moment of hard times for certain parts of this country. And it is all due to our Dean, who had the sense, and the understanding, to listen to a fruitful suggestion from a nameless woman.

He came down to see us off in our bus that evening. In his clerical collar, long black coat, black breeches and gaiters, with a funny flat-crowned, wide brimmed black hat, he came, his ruddy face one big smile, his large hand grasping ours—he weighs about 180 now—soft-voiced, gentle, rugged, and benign. He's a world citizen as well as a servant of God.

—Burris Jenkins.

Who's Who

Albert W. Palmer, president, Chicago Theological Seminary; author of "Orientals in American Life" and other books.

Joseph Myers, former editor of **The Christian** and one of the ministers of The Community Church, Kansas City, Missouri.

Burris Jenkins, author of "The Hand of Bronze," "Let's Build a New World" and other books, spending the summer in England, Germany and Russia. A part of this correspondence has been published in the **Kansas City Star** and is used by special permission.

Jessie M. Sentney, at present conducting a tour through Europe, is a graduate of the University of Indiana, holds a certificate from the Sorbonne in Paris, and lectured in 1932 at the University Clerimont-Ferrand, France. Miss Sentney is international chairman of business and professional women in Illinois and teaches French at New Trier High School, Kenilworth, Illinois.

John R. Scotford. New York City. Contributor to many religious papers; one of the editors of the National Council of Congregational and Christian Churches. Mr. Scotford here continues a contributed feature of **The Christian.**

The picture on the front cover was painted by Adolf Heinze, a Chicago artist, and the cut has been loaned by the Great Northern Railway Company. The quotation by Vachel Lindsay is taken from the book "Going to the Sun" and is copyrighted by D. Appleton Century Company and used by special permission.

The pictures of "Christus" and "Mary" of the Oberammergau Passion Players are reproduced through the courtesy of the German Tourist Information office, Chicago.

"The Betrayal Kiss" scene from the Passion Play is a photograph by Friedrich Bauer, by courtesy of American Express Travel Service.

W. A. Harper, dean of the School of Religious Education, Vanderbilt University, Nashville, Tennessee.

Raymond Kresensky, Algona, Iowa, has contributed verse to **The Christian Century, The Commonweal, The World Tomorrow,** and writes for the **New York Times,** the **New Republic,** the **American Poetry Journal** and other papers. Mr. Kresensky will continue to read poetry for **The Christian Community,** as he formerly did for **The Christian.**

J. P. Johnson, Union, Iowa, editor and publisher of **The Union Star,** is furnishing news from Iowa.

Jean Mitchell Boyd, poet, lives at Needham, Massachusetts.

Charlotte Conkright Kinney, Fairhope, Alabama.

Sara Spencer Roe, Sudlersville, Maryland.

Flaming Youth Grows Older . . .

by JOSEPH MYERS

THE flaming youth who were in revolt against the ideas and standards of their elders in the early years of the 1920's are ten years older. Then they were entering their twenties; now they are entering their thirties. Meantime they have been graduated from college or departed from classrooms, have married and started families; and have tried their hands at a career if they could get or hold a job. How does the world look to them?

Look At Youth

One of this group, a Baltimore newspaperman, recently undertook the difficult responsibility of speaking for his fellows in a magazine article. Remembering that generalizations about any class of persons must be modified by many exceptions, interpreters of religion and ethics would better listen to what he has to say about the revolters of yesterday who have become the flaming skeptics of today.

Youth entering their middle years, their interpreter says, are more weary of the moral confusion of the post-war years than their elders could possibly be. The old spirit of rebellion has given way to the need of a positive philosophy which emphasizes worthy ends and enduring satisfactions; they are striving to achieve a new order and meaning in their lives. They are asking, to what basic belief shall they relate their thoughts so as to achieve this order and meaning? And they are ready to admit that unless they can anchor themselves to a satisfying interpretation of life, they are indeed "a lost generation" as they have been called. It sounds very much like the situation of the rich young man who asked Jesus, "Good Master, what good thing shall I do, that I may inherit eternal life?"

New Plans Needed

It will be very pleasing to many older people to learn that for these recently obstreperous youngsters the muckraking era of H. L. Mencken, Sinclair Lewis and others like them is over. But oldsters are permitted only a temporary sigh of relief. We are assured at once that the muckrakers served a useful purpose in their attack on the smugness, the prudery, and the hypocrisy of an earlier day, and that youth do not want to rebuild with the old blueprints what has been destroyed. They want to build anew from the wreckage.

A new moral code is demanded, and the thirty-year-olds have some positive ideas as to what it should contain. Churchmen are not permitted to wade into the discussion cautiously and to debate whether the water is just right for a swim. They are pushed off a diving board into the chilly pool of contemporary skepticism with the blunt assertion that "our problem is not how to make Christianity palatable, but what to put in place of the Christianity we have rejected. . . . Christianity, with its claims to supernatural origin and authority, has become meaningless to us." Skeptical youth are not asking, Is my conduct religious? Or, Is it moral? But, Is it intelligent? Does it lead to happiness? Seeking a way of life which will meet the test of these latter questions, three goals are proposed:

Personal Excellence

FIRST, the attainment of personal excellence—an ideal of the ancient Greeks which Christianity, in its emphasis on an after-life, has always cried down, as these youth see it. This item in the code of youth has to do with what an individual makes of his own life in achieving spiritual stature. It involves both choosing a program for oneself and fulfilling one's potentialities by living up to that program. It involves aspiration, courage, and perseverance. It holds that whether one is an architect or a surgeon, a business man or a farmer, he should strive for wisdom and excellence.

Second, a sense of social responsibility. Under this heading Christianity gets another ducking at the hands of a skeptical generation. We are informed that a sense of social responsibility is to take the place of the indiscriminate love of one's neighbor as Christianity has preached. A badly diseased social order, threatened with war and destruction, is the result of an absurd fraternalism which has emphasized sentimentality at the expense of critical intelligence. On the contrary, these youth suggest that we abandon false ideals of human equality, reinstate the aristocratic principle, and educate a superior minority to rule with justice and wisdom—another item of the new code for which they are indebted to the Greeks.

Will Power

THE third goal is described as a new set of standards for social relations based on human will power and intelligence. Living by faith in human courage and reason is contrasted with living by faith in the supernatural—which is regarded by youth as the essence of the Protestant morality they have repudiated. They want to live intelligently and fruitfully, we are assured, and therefore they desire definite principles, in harmony with the needs of modern life, established as guides to moral conduct. But they repudiate quite emphatically the emphasis of Christianity on the "will to refrain."

The youthful skeptics admit that any morality must stress to a degree the will to refrain; that is, there must be some veto power of the higher ethical will

over the lower appetites. The power to renounce the unworthy is recognized as necessary to the attainment of excellence. The new morality, however, must correct the overemphasis of Christianity, as they see it, upon negative virtues at the expense of positive achievement. Christians have customarily refrained from indulging their desires chiefly in order to qualify for an after-life. The modern man must refrain in order to attain the basic integrity necessary for wisdom, character, and leadership.

THE new code must, of course, stress the discipline of the natural man, but not a complete denial of life. It must not confine too severely the vital energies of the human race, but direct them into fruitful channels leading to higher levels of achievement. It must, youth specifies, put its emphasis on truth and honesty; upon Aristotle's four great humanist ideals—temperance, fortitude, wisdom, and justice; and upon consideration for those with whom we must share the earth, remembering that civilization implies regard by each individual for the ultimate consequences of his conduct. Good intentions, it is added, must be supplemented by practical wisdom.

There it is, the creed of skeptical youth. What shall preachers and churches say about it and do about it?

Religion of Jesus

For one, I am in hearty agreement with the main principles of it—the attainment of personal excellence, a sense of social responsibility, and human relations determined by critical intelligence. I suggest to youth, however, that the complete rejection of the religion of Jesus as an aid in the fulfillment of this code is based upon an inadequate understanding of the present trends in the interpretation and expression of that religion; and in the next breath I say to the churches, as the custodian of Christianity, that they should heed the warning in youth's indictment and as quickly as possible reconstruct the foundations and replace the furnishings in every one of their houses built on sand. There has been and still is entirely too much justification for the attitude of the skeptical towards organized Christianity; but as the usefulness to man of the science and art of medicine is to be judged by its present attitude and accomplishments rather than by the mumbo-jumbo of the ancient medicine man, so also should Christianity be judged by its modern prophets and its newer forms.

AS to the goal of personal attainment, it is well for youth to remember that its modern interpreters are not stressing the supernatural and the miraculous, and are not interested chiefly in an after-life. The distinctive message of the religion of Jesus is now found in the utmost worth of the downmost man, and in the "social management," as Rexford Tugwell calls it, of an era of abundance for the enrichment and development of all instead of a few.

As to social responsibility, the record is plain that among the factors and forces working today for peace among nations, justice between economic classes, and racial and religious understanding and respect, the followers of Jesus are in the forefront of the battle and recognized as among the most aggressive and effective fighters. The spirit directing their efforts is not that of an "absurd fraternalism," but that of the most critical intelligence.

OUR young friends have been exceedingly critical of Christianity, but at the same time they have accepted uncritically the aristocratic ideal of Plato's "ideal republic." Plato classified the minds of men as golden, silver, and lead, and proposed that only the golden minds should rule. That may be all right for those who think they have golden minds, but it is repugnant to the remainder of us whose minds are regarded as leaden. As William Allen White warned the graduating class of the University of Kansas this year, "no dictatorship can be trusted." There never was and there never will be a good dictator. Jesus proposed an ideal more appealing to those who have inherited the democratic idea of life: It shall not be among his disciples, he said, as among the gentiles of his time, whose masters lorded it over them; "one is your Master and all ye are brethren."

Positive Virtue

The final point in the new code we should accept without reservation. We must indeed correct the overemphasis of Christianity upon negative virtues at the expense of positive achievement. It has been too much concerned with the trivia of human conduct; for example, as to whether one should wear hooks-and-eyes or buttons on his clothes. My paternal grandfather was "churched" by the Dunkers in Indiana because he preferred buttons. We should embrace an ideal of positive action, directed by a genuine zest for living, not merely to accommodate the church to the contemporary mood, but in order to recover an essential principle of Jesus which has been grievously overlooked in the moral outlook of the church: "I have come that ye might have life, and have it more abundantly."

The Merger

THE merger of THE CHRISTIAN and THE COMMUNITY CHURCHMAN has been consummated with as little difficulty as is humanly possible. Issues have been produced on time by THE MID-LAND PRESS and the office has merged the two lists of subscribers. Subscribers will allow for human errors in these first months. If your magazine has failed to reach you properly or has been delayed for reasons out of our control, please be patient. The best news we can give is that 500 new and renewal subscriptions have been received since May 15th! Each additional reader helps make the journal better. The cooperation of you and your church is asked. We will do what we can to help swell the present list to double the size in the first six months of the new, and we hope, helpful CHRISTIAN COMMUNITY. The "Tripod" can only do so much to make this Journal of Community Religion what it should be. Your wholehearted help will be appreciated.—*The Editor.*

Blue Prints of a Better Church

by ALBERT W. PALMER

BLUE prints are prophetic. They indicate hope. They are not the ghosts of a dead past but rather unembodied spirits seeking a substantial dwelling place. They suggest goals and ideals. They embody sound engineering practice and are presented for searching criticism. They anticipate study and revision. In building any structure it saves cost and wear and tear to make the revisions in the blue prints before construction begins and not in the actual fabric of the building. Practical men are always interested in blue prints because they indicate that something is going to happen and invite study and criticism in order that it may happen in the best and most effective way. The ideas which follow about the church, therefore, are presented in the spirit of the blue print, based on past experience, but looking forward to the future.

Community First

The better church of tomorrow will serve its community rather than its denomination. As Jesus girded himself with a towel so it will gird itself with the needs of the people around about it, adjusting its program to their weaknesses and limitations and at the same time appealing to their interest and utilizing their strength. In order to do this it must know its community. It must have some understanding of the social facts and forces which surge around it. Reinforcing it, there must be some qualified agency of survey and research which can help interpret to the church its community relationships.

ON the basis of such a scientific understanding of its problem, the church will then develop its program not blindly imitating some other program but doing the things definitely needed by the people who live about it. This will affect not only its schedule of activities but the very nature of its building. Hasn't the time come for erecting church buildings with greater consideration to the changing nature of communities, especially urban communities, erecting them, therefore, so they shall be flexible? This may mean less expensive types of building in which beauty is obtained by proper lines and proportions, but the construction of a type admitting of expansion or contraction as the c o m m u n i t y changes.

Truth

Mere words do not reveal a person's thought;
It is by acts his true conceit is taught.

Sara Spencer Roe

Open Mind

THE better church of tomorrow will be more open-minded and progressive in its thinking. Its religion will be rooted in the past but it will have its life and flower in the present. It will proclaim a message from the living God who is resident in his universe and not merely from a God of the past who said everything he had to say day before yesterday. It will read its scripture in the King James version when that version is most impressive because of its beautiful and sonorous English. But it also will be free to read its scripture in the more modern translations. Nor will the better church of tomorrow think that all scripture was written in the long ago. It will be sensitive to a continuing revelation of God and find in the heroic souls, the thinkers and poets of all the ages, including our own, a message of religious revelation to the human soul.

To Serve Youth

Youth and its needs will be in the focus of attention in such a church! The educational needs of children will characterize its program and its building. It will be a school as well as a church, and a school employing all the most intelligent and awakening methods—a school with a place for hand work and for drama, for debate and discussion. It will be a church with summer camps and conferences, with outings and pilgrimages, with tours of exploration and acquaintance.

IT will rediscover the significance of middle age with its years of attrition, its mental stress and peril of moral breakdown. New skills in understanding adult life are bound to come in the days that lie ahead The life adjustment center or institute of human relations which is growing up in outstanding churches today is prophetic of a new service which the church will render to the troubled soul and the mind which faces the tension of moral difficulty and problematical decisions. Nor can the church be indifferent to old age.

Prophetic

THE supreme test of the better church of tomorrow will be its prophetic message. It cannot be an institution simply devoted to reading the minutes of the last meeting! We seem to be living in one of the great creative days of human progress. The kingdom of Heaven is at hand in a very real way, if we have the imagination and the courage and the character to recognize it and respond to it. The growing edge of human progress which was once in the field of individual conduct has now moved on to the field of social ethics. New commandments are being written and new codes of conduct in all the departments of human relationship are taking form. The church can be no mere repository of past records. It must be a living and authentic voice of new values and future progress.

IN a day when the League of Nations seems unable to fulfill its earlier hopes, when people talk

complacently about "the next war" and the world is filled with the forces of armed conflict and the tariff walls of commercial warfare it seems perhaps a contradictory thing to say, but nevertheless I believe it is profoundly true that the better church must be preeminently one of a world-wide vision. The great foreign missionary urge of the past century comes now to new meaning and possibly somewhat different forms of expression but its fundamental conviction of the unity of the human race is more needed today than ever. Community churches particularly must guard against being parochial in their outlook. In some way they must link themselves to the world-wide cause of Christian idealism.

The Up-Look

Beyond all these things the very heart of the matter is worship. Worship is not just ritual and it certainly is not a desultory "preliminary exercises" before the sermon. Worship is a quickening of the soul to a deep emotion and renewed consecration in the presence of God and under the driving impulse of high truth and great ideals. Unless it can bring men and women to the experience of worship the church may be a club or a school but it will not perform the high and mystical function which is the peculiar glory of a church. The church of tomorrow will therefore have at the heart of it a shrine.

IT will use those architectural forms which help the worshipping soul and it will put into its service of worship that sense of the living present with its hopes and needs and aspirations which will make worship not a retreat from reality but a help toward solving the pressing problems of the worshipper on the highest level and in the presence of the noblest and the finest that we know. If this is mysticism it is not a mysticism apart from the realities of living. It is the mysticism which provides not for escape but for the release of power and the quickening of emotions that move forward toward the kingdom of Heaven.

THE Song of the Lark, the painting which was unveiled by Mrs. Franklin D. Roosevelt at the Art Institute of Chicago as the most popular picture was painted by Jules Breton, an outstanding French artist of the last century. This painting is a part of the Henry Field collection. The artist's mother died in early childhood and he was educated in Brussels and Paris. He glorified rural life and among his most famous paintings are "Blessing the Wheat," "The Gleaner," "Consecration of a Church,' "At the Fountain," and "On the Road in Winter." Breton typified the sublime labor of the peasant in plowing, sowing, reaping, hay - making and the vintage. This idealization of the peasant girl has been acclaimed by art critics as one of his greatest paintings. "Heard melodies are sweet, but those unheard are sweeter." It is so with "Le chant de l'alouette."

The Song of The Lark—Art Institute of Chicago

Mood

Sometimes I think I like vast things—
A duomo, Jungfrau, and the sea . . .
A Beethoven's Ninth Symphony!

Sometimes I like best little things—
A snowflake, a firefly, wee rose-tree . . .
And one small child to sing for me!

—Charlotte Conkright Kinney

Anniversary

BEGINNING with a Jubilee Picnic on Saturday, the anniversary services of the United Church of Duluth, Minn. (Baptist and Christian) were addressed by Richard E. Shields, Executive Secretary of the Community Church Workers on the theme: "Toward a United Church," on Sunday, July 1.

It was during the spring of 1929 that the First Baptist and First Christian Churches first thought of union. Both churches sponsored a community survey, the results of which showed the community to be over-churched. Union services were begun. On July 1, 1929, it was agreed to worship in union at the First Baptist Church. For a time separate Sunday Schools were maintained, and both buildings were used. Both pastors agreed voluntarily to leave the field.

Holt Smith resigned and Homer J. Armstrong, pastor of the First Christian Church, was called. He has been seven years pastor in Duluth. The property while used by the new United Church is titled separately and held by trustees for this purpose. Members of the church affiliate as either Baptist or Christian members of the Federation. Their names are added to a common roll.

Delegates from the church attend either denominational gathering. A full account of this merger will appear in a subsequent issue of THE CHRISTIAN COMMUNITY.

The Church of the Month

THE COMMUNITY CHURCH
Greensboro, North Carolina

THE Church by the Side of the Road at Greensboro, North Carolina, has become a Community Church. This church which has had fifteen years of the most interesting history has decided to become a Community Church because of conditions quite beyond the control of the members of the church itself. In explaining the move, in a little pamphlet issued by the church, it is stated:

"In the then under-churched North section of Greensboro, in the year 1920, a church of friendly ideal and name, the Church by the Side of the Road, was established as a unit of the Presbyterian Church in the United States. The church grew and prospered, and with its night school, community nurse, community cows, playground, wading pool, athletic field, spirit of neighborliness and Christian ministry, transformed the community in which it was located. Then came other churches to that same location, one of them of the same denomination. The result was wasteful competition. Slowly, but surely it became evident that the presence in the same neighborhood of two churches of the same denomination was illogical and impractical."

During the last year there have been negotiations between the church and the Orange Presbytery. By vote of the Presbytery, the Church by the Side of the Road was dissolved. The trustees were empowered to convey the property to responsible people who would themselves decide what would be the *future* of the church.

How It Began

At the invitation of the officers of this church, the Community Church Workers organization was represented at a preaching service in May, 1933, by Rev. Richard E. Shields, executive secretary of the organization. A complete explanation was made of the history and growth as well as the possibilities of the community type church and several meetings were held with the members of the congregation.

FOR months preceding the dissolution of the Church by the Side of the Road as a Presbyterian Church, a complete and thorough canvass of the situation had been entered into by the trustees and members looking toward the possibility of making their church life even more acceptable than it had been during the previous years of the church's history.

When an invitation came from responsible outside groups to join with the Church by the Side of the Road in forming a Community Church, the time seemed ripe for making a decision. In June, 1933, therefore, the congregation approved the Community Church plan, and in January, 1934, "after the Orange Presbytery had withdrawn its opposition" the officers of the church issued the following statement:

"The officers of the Church by the Side of the Road have decided to proceed with the steps preliminary to the organization of a Community Church, to be composed of its own members and those from the outside who desire to unite with them in forming such a church, the proposed Community Church to be established on the basis of the following statement of principles and purpose."

IN making up the statement of their principles and purpose, the committee was mindful of the fact that they had both legal and moral obligations to the community in which the church had been established. From a financial standpoint, the church had done extremely well so that a very delightful property, which included a church building, a Boy Scout hut, a play ground and bathing pool, tennis courts and religious education plant, surrounded by beautiful trees on an extensive plot of ground, was the physical equipment with which the new church

could begin its future activity. The church members, therefore, adopted the following statement of principles and purpose:

"The Community Church is a Christian fellowship seeking the good life. It desires to unite with the forces of love and truth and justice and beauty and brotherhood throughout the world, and with the social, cultural, and spiritual processes of progressive change in human wellbeing. Its members aspire to be co-workers with God in achieving the highest good for the individual and society. We desire a fellowship of cooperative endeavor to advance the kingdom of God in the lives of men and their institutions, by the application of the spirit and principles of Jesus Christ."

It Is Organized

THE *Greensboro Daily News* of April 16, 1934, described the organization of the Community Church which was voted at the eleven o'clock service on April 15, 1934. A former pastor of the Presbyterian church, Rev. Dwight M. Chalmers, of Charlottesville, Virginia, inducted the charter members into the Community Church. Dr. W. J. McKee, of Chapel Hill, N. C., who had been supplying the pulpit of the Church for several months, presided over the meeting and made a brief address forecasting the growth and usefulness of the Community Church. The sermon was preached by Mr. Chalmers. Under the title of a statement of principles called "Our Pattern" the new church was described:

"The kind of church we wish to be is: An undenominational, inclusive church, preferring to take down barriers rather than to set them up; a tolerant, undogmatic church of the open mind; a constructive growing church; a community-serving, ministering church; a teaching church, specializing in the religious and ethical education of children, youth and adults; a sharing church, accepting with all its implications the Christian mandate of 'all the world'; a church dedicated to the service of God and Christ and fellowman."

It was immediately following this organization meeting that the church began a unique experiment in the *Greensboro Daily News* of publishing each day alongside of the cartoon strip "Little Orphan Annie" a little daily newspaper entitled "The Breakfast Table, Daily Greetings from the Community Church." We are printing in another column the little daily newspaper of May 3, 1934.

THE BREAKFAST TABLE

Vol. 1, No. 15 Thursday, May 3, 1934

Daily Greetings from
The Community Church

Good morning: Life cannot be stale or drab or commonplace to him who is a co-worker with God in building a better civilization and a happier world. This fact of God transforms life. Was there ever such creative adventure! And it is available for all! Building a happier world in the lives of men and their institutions! He may not know it, but he who keeps his life clean and honest, he who loves the right because it is right, he who can sacrifice in unselfish devotion, he who knows how to be kind, he who aspires to perfection in his task whatever it may be, he who invents and discovers and thereby improves the well-being of mankind, he who lends himself to good causes, he who teaches, he who heals, he who unselfishly proclaims and unselfishly protests, they, and all they who serve, are builders with God.

THOSE who were largely responsible in perfecting the organization of the church were Dr. K. L. Barkley, Glenn R. Johnson, Dr. Albert S. Keister, A. W. McAlister, Lacy L. McAlister, Dr. H. F. Starr and J. B. Winecoff.

Wide Publicity Given

A great deal of publicity was given the formation of the new church and in a city of sixty to seventy thousand people the change from the former affiliation to an undenominational Community Church naturally created considerable discussion. In making an editorial comment upon the right of any group to form such a church the *Daily News,* among other things, said:

"The new Community Church is welcomed, not because of what its members believe or do not believe, profess or deny, but because it meets the spiritual desires of some. The undenominational church differs, fundamentally, from the denominational, in its requirements, mainly in degree; whereas in many of the denominations there is a wide divergence of theological opinion, in the newly-formed fellowship there is no requirement whatever of identity of theological opinion. * * * * * In such matters, by common consent, decisions are within the province of the individual conscience."

This church is now wisely planning a community-serving program for the future. There has already been invested in the property described about $32,500. The entire property is now subject to a total indebtedness of about $8,000 and the property comprises four acres of ground, much of which is still available for the future expansion of the church. In the meantime, it is serving as a very desirable parking space and community playground.

(Continued on page 19)

Whither Germany?

A Close-up of Hitler

by BURRIS JENKINS

ADOLPH HITLER seemed to me to suffer from no nervous prostration or weakness of any kind, as he stood up in his automobile and descended to enter the Kroll Opera House and address the Reichstag. We stood between two rows of steel-helmeted bodyguards not over eight or ten feet from him. He is one of the handsomest and most impressive men I ever saw, ruddy and full-faced, perfectly calm and collected.

Tense Drama

It was one of the most dramatic moments of my life. The stage setting, too, was all that a master showman like Hitler could have devised. We had driven through the Wilhelmstrasse, Unter den Linden, the Brandenburg Gate, and all the centre of the city, where five thousand soldiers lined the curbs, the populace massed behind them, over the route that the Fuehrer must come. Clear through that wonderful park, the Tiergarten, black-shirts, blue-clad members of the Heimwehr, or regular army, a glorious tableaux which one watched almost with suppressed breathing, feeling the tenseness of the atmosphere all about. Had he waited too long? Lost the psycological moment? One old American newsman who had been in Berlin many years told me Hitler had delayed too long. One knew, furthermore, that in those massed thousands of the people must be some bitter and fanatical enemies of Hitler. What moment might an explosion occur?

WE had in charge of us a young officer of the Ministry of Propaganda, from the office of Goebbels himself. We drove to the main entrance of the Reichstag at about seven-thirty. I anticipated a long delay, but at twenty to eight Hitler's car drew up, amid a roar of shouting from soldiers and people, and the ringing of the movement "Present Arms," as rifles came into salute. Hitler is deep-chested, strong, built thick but trim, and wore his brown uniform jauntily, with the red band bearing the white swastika round his arm. He looked stern, grave, but benevolent.

Reichstag Puppets

In quick succession drove up other celebrities: Dr. Schacht, president of the Reichsbank, whom I had met in 1929; members of the Reichstag, puppets only, and finally the other two members of the triumvirate who, like Caesar, Pompey, and Crassus, rule the Reich, and hate each other like poison, Goebbels and Goering. The former, small, slender, crippled from birth and embittered by the misfortune, a left wing socialist, almost communist, stepped from his car, and scarcely turned to look at those who acclaimed him. He did smile, a sour little smile. But Goering, pleased by the shouting which seemed to me louder for him than for anybody else, walked up and down, and even out into the middle of the road to salute the soldiers and the crowd. Evidently he was eating it with a spoon, the big thick-necked, bull-like leader who, most people think, put the drive into Hitler to end his enemies. He was characterized some time ago by Prof. Gooch of England as "The Wild Beast."

OF course we could get no tickets to enter the building. I saw only one American newspaper man enter. Promptly at eight o'clock Goering introduced Hitler. Our guide took us over to the big car, from which the broadcast was made, and we heard every breath, almost every heartbeat, of Hitler for the hour and three-quarters during which he spoke. And I'll say it was a wonderful piece of oratory.

Dark Days?

As I stood out under the sky in that beautiful and historic Tiergarten in the long European twilight, with that vast and colorful crowd of soldiers and civil population, I looked up at little pink clouds floating over a blue sky, and swallows sailing about, apparently without any of the tenseness and anxiety of these human creatures here below; and I wondered if that pink reflection were a good omen for the heavy-shouldered man bending beneath the weight of the destiny of one of the most powerful and capable nations of the world. Then black clouds came rolling up as the darkness settled down, and I looked round to note that many Berliners had brought raincoats while I had not; and then I wondered if those clouds might symbolize yet darker days for this distressed people. I hoped not.

THAT speech contained perhaps more concentrated feeling than any public address I ever listened to. Hitler's voice is a wonderful organ, and he has a sense of music and rhythm in words and sentences. He made music even out of the harsh gutterals. He manfully shouldered all responsibility for the killings of June 30. He said he gave the order for seventy-seven of these "executions." He explained that Roehm was plotting with Von Schleicher to kill the Fuehrer, and bring on a new revolution. He had more to say of Roehm than any of the others. He declared that anybody else who plotted against the National Socialist party, which means the Reich, would be killed! He took the responsibility bravely enough all upon his own shoulders!

Hitler A Bachelor

I have, on the best authority—that of a friend of Hitler, who also was reared in Munich, Hitler's home, and has known him well since 1923, has "dined with him and joked with him," and who now is in responsible government position — something that may have

some bearing on the Leader's psychology. I asked him why Hitler had never married. He replied significantly, "He was wounded in the war in such a way that he cannot," and explained the nature of the wound. He added that he had seen this in the "Communications" that passed through the office. Other great leaders and despots in history have labored under one or another abnormality. Maybe Hitler is handicapped, or rendered unusually effective and fanatical through his enforced loneliness. Who knows? There is a sense of something lacking, somehow, in his make-up, as one looks into his face.

"The Betrayal Kiss"—A Scene from the Oberammergau Passion Play

Ends In Song

THE speech ended with a rising tide of feeling. Goering then made a brief address of some fifteen minutes. I kept listening for a resolution of confidence and a vote but heard none. Suddenly the crowd began singing "Hostetler's Lieder," which had become another national anthem. It tells how the streets will be cleared of all communists and other enemies of the National Socialist party and the Fatherland. Every hand was stretched out in salute as they sang. I stretched mine out, too. To use Carlyle's word,"Gad, I'd better." And the meeting was over. The first time I saw a parliamentary assembly terminated with a popular street song. I never did hear the rubber-stamp vote of confidence. The Reichstag really is dead. This is hard for people in a democracy to understand. It seemed to me a strange business. I watched the faces of the auditors all round me. Mostly they showed no feeling, stolid, serious, obedient to the Leader. "Leave it to him," they all seemed to say.

The fact is that Germany does not comprehend democracy. These people had their chance at democracy nearly a century ago, in 1848-50; but under Bismarck and the Hohenzollerns, they turned it down. They chose the path of disciplined obedience to leaders, dictators, and for a hundred years they have been trained from childhood to obedience. They follow leaders, all the time. That is their way; it is in their blood, just as desire for a voice in our own government and affairs is in ours. Without a comprehension of that difference, the kind of speech Hitler made and all the events of that highly dramatic night cannot be understood. Neither can those of June 30. The German people seem to have accepted Hitler's killings as his own business, not theirs, though many of the intellectuals, university professors and others, I learn on the highest authority, have been alienated from him by these violences and for other reasons.

War?

DOES Hitler mean war? After investigating as best I could, with access to the high authority just mentioned, and with my own eyes and ears, I have concluded that the answer is, "No, not for ten years." Hitler and the German leaders know they cannot be ready under a decade. They are down flat. They have been for sixteen years. Other nations could go back to the pursuits of peace in 1918. Not so Germany. She has suffered the effects of war for twenty years, has really been at war that long. She has neither the arms, the money, the equipment nor the will to fight, if she can get out of it. She is a nation afoot.

Expansion Of Reich

Her intention, however, is to fight in ten years. A new department of international politics has been opened at the University of Berlin; and the professors are openly lecturing to their young men to the effect that all the 100 millions of Germans on the continent of Europe must be brought back into the Reich. Therefore, Holland must be annexed, Schleswig-Holstein, Denmark, Austro-Hungary, and the German settlements to the east in the Balkans and the Urkaine of Southern Russia. This is the German destiny, they teach. I have this from the same high authority. But Hitler and his Germans do not intend to embark upon this course at present, nor the very near future, unless something forces their hand.

THEY say that the German population is too large for the small land that was left them after the world war. In 1874 the population was 40 millions. It grew, by the help of colonies. Now all colonies have been taken away, so that the 65 millions are trying vainly to live on the farming of their little land. It can't be done. There seems much reason and justice in their contention. One feels sorry for this "ancient and proud" people. Tell them to turn to industry? Yes, but where will they get their raw materials and to whom will they ship their manufactured goods? The whole world seems to be boycotting German goods. Exports have fallen. Imports, too. They are trying to be self-sufficient on their own land much of which is not fertile.

Six Months for Hitler

This high authority I refer to (one does not dare to quote anybody in Germany for fear of bringing him into danger) gives Hitler six months or a year to continue in power. He thinks the triumvirate will come to wreck on economic rocks this autumn or winter. Crops are not promising. The Germans rank their crops by 1, 2, 3, 4. Usually the average is 2.5 This year it looks more like 3.5. It seems certain that a ration of food will soon have to be declared; and there is nothing the Germans more dread than such rationing. It fills them with terror. They will need in the fall American grain, lard, fats, cotton, copper. Unless Hitler can somehow supply bread, he cannot keep on his feet. If he commandeers the grain of the peasants to feed the workers of the cities and keep them from rioting, he will drive the peasant farmers into revolt. What he will do, God knows. As he bravely said, "I must find the way."

FOR some years to come, then, the peace of the western world seems to hinge on Germany, and the peace of Germany on her food. If Hitler falls, it may mean civil war and bloodshed. Then again it may not. If Hindenburg lives*, the army would take up any man the old President would name and make him dictator. Such a man as Hammerstein has been suggested. If there were a suitable Hohenzollern, the dynasty might be restored.

Will Germany Be Saved?

The conviction has grown upon me that Germany cannot save herself, and therefore save the peace of Europe and of the world, by herself. Somebody, maybe everybody must help. We learn that it is not good for any of us to let a big firm go bankrupt. That shakes all other business. Therefore, we get round that firm to hold it up. I don't know what the recent conference at Basle did, which seemed to have that object. It is hard to get information in Germany, although English, French, American papers and magazines come in freely and are on the newsstands; but the news is a bit cold. We have no hot stuff from that conference. Something definite must be done by other nations economically to help Germany, or she will explode and maybe set the world afire. After all we have put her where she is by piling impossible debts and reparations upon her for twenty years. Now we must reverse the policy, if we would save her and save ourselves.

IT is hard to keep from getting a bit sentimental, too, about the Germans—a great people, an efficient people, a scientific and artistic people. The other day we shipped some of our bags to Munich so as to travel light into Russia. Some of the party insured theirs. Someone asked me if I were going to insure mine. I answered, "No, they are in the hands of the Germans. The bags will be there when we arrive." As we rode across Germany toward Berlin, somebody asked when we should arrive. I had been told 4:21, so I said that was when we would arrive. The answer was, "No. We're late, aren't we?" I didn't know a thing about it, but I replied, "No. We're not. This is a German train." Four-twenty-one arrived when we were still out at Charlottenburg. Then men all gave me the laugh, held their watches on me, and we ran in at 4:31. "Ten minutes late, for your German train!" I found upon inquiry that I had been misinformed, and that the schedule called for four-thirty-one!

Every contrivance the Germans make works. It may be heavier but it works. If it gets out of gear, it is repaired in the night. Whatever a German promises to do, is as good as done. Such farming you never saw! Hitler told them to plant all corners and vacant spots. You should see the grain growing in door-yards, on vacant lots in towns and cities, between houses, right up to thresholds. They've put all their flowers into window-boxes. That is sacrifice on the part of beauty-loving Germans. By gum, they deserve help.

I KNOW, they have blundered terribly, and don't understand others. Hitler again denounced the Jews in his speech and Goebbels the day before denounced all foreign papers as liars, without exception. They don't know the meaning of the word diplomacy. They have done incredibly foolish and cruel things. None-the-less, the path of selfishness, if nothing more, would demand of us to help Germany.

*Hindenburg died. Hitler assumed everything.—Editor.

Facing A New Day

Theron C. McGee, Limestone Press, pp. 184.

PROFESSOR McGee has undertaken a difficult role—interpreting modern scholarship to the religiously conservative. Those who look upon religion as a revelation are not concerned in growth processes. And yet, even though those for whom the book is primarily intended may not appreciate it, the discussion is bound to do good.

After all our problem is not one of adjusting religion to the new day, but rather a changed attitude toward religion itself. Is religion a growing revelation? Is God "broadcasting" all the time? Have men received these messages with different understandings? Will this continue to be the case? Dr. McGee clearly would answer all these issues affirmatively and yet he does it in such a way as not to give offense to the conservative for whom he especially writes.

The book is not an apologetic nor a polemic, but an interpretation and a witness. As such it gives me pleasure to welcome its appearance in our day which needs just this reverent approach to the central religious problems of human experience.

—W. A. Harper.

Liberty College

In El Salvador, C. A.

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REV. E. H. GEBERT
American Representative
Liberty College
Longview, Washington

The Passion Play

Oberammergau, Germany,
August 1, 1934

FROM the moment one enters Oberammergau nestling midst the picturesque Bavarian mountains, one is impressed with its perfect setting. The walls of all the houses are white save where pictures of saints and madonnas are colorfully paneled on them. Carved window bases are tumbled full of unbelievably huge and vivid flowers; begonias, hydrangeas and geraniums.

How different from my visit of two years ago when the streets were almost deserted except for the villagers themselves, who, not only live the beautiful life of the Biblical characters they portray when the Passion Play is given, but who look as though they had stepped from Heaven. The men wear beautiful long curly hair and beards and speak with such gentle voices that one thinks he must be talking to such disciples as Peter, James and John.

BUT why shouldn't the village be filled with thousands of tourists this year, for the great Passion Play is being presented and I am one of those privileged to witness this soul-moving tragedy today. This year marks the 300th anniversary since the first production commemorating the vow made by the villagers to produce the Passion Tragedy every ten years. This vow was made because of a plague raging in Bavaria, and from the moment the vow was made, the deaths from the plague ceased. Since that time, the community has kept its vow throughout these hundreds of years in spite of many dangers and troubles of war.

Anni Rutz as Mary

Words are inadequate to describe this production as I saw it today and perhaps more impressive because of the fact that a downpour of rain was falling during the whole morning performance and yet the actors in their colorful costumes never wavered in word or action.

Every detail was perfect, the setting as real as any artist could ever paint them—in fact, I felt I must be looking at some gorgeous Gobelin tapestry or an exquisite painting by Raphael or Titian; then suddenly voices were heard and I knew that I was not in a beautiful Art Gallery but seeing and listening to *real* living people. The costumes were colorful and of the finest quality or such a deluge of rain would have ruined them.

EVERY man, woman and child in Oberammergau, except the married women, take part in this superb and delicate production and each performance is as sacred to them as the most worshipful church service. The married women must prepare the meals for the guests, since every home shares its hospitality with the visitors and as there are over 5,300 spectators at each performance, it means work for the housewives as well as actors.

The play began at 8:45 this morning and ended at 5:30 with an intermission for lunch. During all that time, not a sound or whisper could be heard in the audience except for the tense emotion which became audible during such impressive and heartbreaking scenes as the Crucifixion of the Master.

Alois Lang as Christus

MY own dear friend, Anton Lang, who played the part of the Christus for thirty years, is now too old to take this role as no one over fifty is eligible for the Christus, but he takes the second important part, that of giving the Prologue, which he does in his usual gentle but masterful manner. The Christus is played this year by a distant relative of Anton Lang whose name is Alois Lang.

The charm of Oberammergau and its hospitable villagers can never be forgotten and my one wish is that every reader of THE CHRISTIAN COMMUNITY will at some future time have the great privilege of seeing this masterful, powerful and soul-stirring production.

JESSIE M. SENTNEY

Educational Meet

The Associated Church of State Center, Iowa, was host, Tuesday, July 10, to the Marshall County Sunday School Institute with 19 schools in the county represented by over 100 registered delegates, including 13 pastors and 9 Sunday School Superintendents. The institute was held under the auspices of the Marshall County Council of Christian Education and was a very successful event.

The Story of Service

Churches Pay Debts

The Federated Churches of Greater Cleveland have reduced a debt of $13,650 during the last two years to less than $5,000 and are making reduction at the rate of $100 per month. Don D. Tullis, formerly of Buffalo, is the Executive Secretary. A religious editorial which runs in the *Plain Dealer* is now syndicated by Nana, Inc.

* * * * *

Home-Coming

The historic strawberry and ice-cream festival held annually at the Antioch Church, near Kansas City, was a huge success this year for it became a "home-coming" for hundreds of people. Carl A. Burkhardt, minister of The Community Church at Antioch, announced it to be the forty-eighth festival which was founded these many years ago by prominent people some of whom are still living. "Home made ice cream was the order of the day many years ago; now," said Ernest E. Davidson of one of the pioneer families, "it is store ice cream," but the strawberries were home grown. This home-coming festival is the only surviving community festival in Clay County.

* * * * *

Maine Organizes

A new Community Church has just been organized at Richville, Maine, in the center of the Sebago Lake Regional Parish, writes Mrs. Hilda L. Ives, who is the minister of social service of this parish. This parish is a regional group of rural churches organized under a specialized staff of workers. Louis C. Cornish is the general director of the work. Mrs. Ives promises us news of the work in New England from time to time.

* * * * *

Weds

Rev. Clinton F. Stanfield, pastor of the Federated Church of Union, Iowa, and Miss Violet Humphreys were married on June 26, at the bride's home near Union. Following a two weeks wedding trip to Yellowstone Park, they resumed regular work with the Union Church on July 15.

New Community Church

The Committee on organization of the Community Church of Woodlake, Texas, which was organized by Richard E. Shields, Executive Secretary of the Community Church Workers in January has been working hard, according to Cloyd Ballinger, Chairman of the Committee. Services have been held regularly in the school house, as it was necessary to move from the Community House. Church School has continued and the preaching has been done by Mr. Beck of Groveton. The Community House has been enlarged during the construction of the Rural Farms Community project which is directed by Mrs. Helen Thompson upon whose land the subsistence project has started. About thirty of the new homes have been built and are now being occupied by families who have moved into Woodlake. The project is using the farm of Mrs. Thompson this year, while ground will be cleared for future use of the families. Practically all of the newcomers are interested in church life and will prove valuable in the Community Church. This rural project is one of eight to be undertaken by the State of Texas.

* * * * *

Many Additions

F. F. Stover, pastor of the Federated Church at Jewell, Iowa, reports 83 additions to the church in the four years since he became pastor of the church.

* * * * *

Better

The friends of Clifton E. Rash, pastor of the First Federated Church of Des Moines, will be glad to know that he is regaining his health, and that he is again able to be in his pulpit and carry on the work of his large church, altho still on a somewhat restricted schedule.

* * * * *

Labor Sunday

The Labor Sunday Message for 1934 has been issued by the Department of the Church and Social Service of the Federal Council of the Churches.

Pennies Go Abroad

The Daily Vacation Bible School Council of New York is the union of the World Association of Daily Vacation Bible Schools, the International Association of Daily Vacation Bible Schools and the World's Sunday School Association, cooperating for promotion of Vacation Bible Schools around the world. Russell Colgate is President, Robert G. Boville, International Director, Paul D. Eddy, Executive Director, Hugh S. Magill, Secretary, Robert M. Hopkins, cooperating Secretary, and Rev. George R. Brauer, Treasurer.

The Council works through church and college agencies in twenty-three countries including the Far East, Near East, Africa and South America, with a total of 3,500 schools.

The Daily Vacation Bible Schools of the United States and Canada have in past years given their missionary offerings for foreign schools. The Council appeals earnestly this summer to the Community or Interdenominational schools. The foreign schools also have been invited to contribute and already Ecuador has responded. $5,000 is needed. Send offerings to Rev. George R. Brauer, DVBS Council Treasurer, 156 Fifth Avenue, New York City, N. Y.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Personals

Homer J. Armstrong, minister of United Church, Duluth, Minnesota, is taking a trip to England and the Continent during July and August. Dr. A. Raymond Grant, of the First Methodist Church, Duluth, and popular radio speaker accompanied him.

Cliff Titus, of Joplin, Missouri, pastor of the First Community Church of Christ, is spending two weeks at the National Guard Camp in Missouri. Mr. Titus is a chaplain in the 203d Coast Artillery with the rank of major.

Carl S. Weist of Mount Vernon, New York, of the Community Church at the Circle, spends his vacation on Lake Kezar, State of Maine.

Herbert L. Willett of Kenilworth Union Church, (Illinois) spent July and August at Pentwater, Michigan.

M. W. Van Tassell spent the month of August visiting his former parish, McConnellsville, New York, and in the Adirondack mountains. His present parish is Oakgrove Avenue Community Church, Buffalo, N. Y.

Genevieve Dayton, office secretary of the Community Church Workers in Chicago, spent her vacation at Tunkhannock, Penn.

R. Carl Stoll, President of the Community Church Workers, is in residence at Camp Twanekotah, a private girls camp on Lake Chautauqua, New York State, where Dr. and Mrs. Stoll have conducted a high grade camp for twenty years.

Dr. Charles L. Goodell, of the Department of Evangelism of the Federal Council of Churches has resigned. A recognition dinner was given him at the Riverside Church, New York, with Jesse H. Jones, of the RFC present to testify to Dr. Goodell's influence in his life.

Lawrence Abbott of the Federated Church (Unitarian-Universalist) of Waterville, Maine, took part in the annual open air services at Camp Benson, Lake Sebasticook, Maine.

Herbert Livingston, of the Community Church, Dover-Foxcroft, Maine, presented a fine male quartette at the above mentioned service at Sebasticook.

Ewart Turner, four years pastor of the American Church, Berlin, Germany, is writing a book on the psychological aspects of the national revolution in Germany. He is available for lectures by writing to 105 E. 22d St., New York.

F. R. Brown, has accepted a call to the Community Church, Haverhill, Mass. He begins work in September.

Dr. F. W. Norwood of City Temple, London, recently landed in Vancouver after a visit to his native Australia. He has been elected President of the Free Church Council of Great Britain and Wales. He is preaching during August in the Riverside Church, New York City. Dr. Joseph Fort Newton is occupying City Temple pulpit, London. Dr. Newton started a Disciple minister, passed through Universalism, into the Episcopal ministry and now preaches in Philadelphia.

Thomas Mann, exiled German writer and winner of the Nobel prize in literature, spent ten days in this country. Alfred Knopf will publish his latest book, "The Story of Jacob."

Dwight Bradley becomes full time professor at Andover-Newton Theological Seminary and pastor of the Union Church, Boston. Students will help in the work which is backed by The Old South Church.

J. Marshall Janes has resigned as minister of The Community Church, San Juan, Texas.

J. A. Winters, minister, Progressive Community Church (negro), Chicago, left in July for a six weeks visit to California. He will speak at The Community Church, Los Angeles, of which D. Gregg is pastor.

J. Frank Moore of Manchester, Iowa, is spending his vacation on a second visit to the Century of Progress.

E. P. Wise of North Canton, O., who visited El Salvador for the late W. H. Hoover reports he is well this summer and hopes interest will be taken anew in Liberty College, El Salvador.

William Wallace Iliffe, of St. Paul's Union Church, Chicago, is visiting in California.

Preston Bradley, of Peoples Church, Chicago, is spending the summer in Europe. Dr. Bradley will resume his radio work in the fall.

Out Of The Far East

"MOST of us can do something for world unity by appreciating more profoundly the cultural and spiritual background of the Orientals among us." This is a suggestion found in the vividly portrayed descriptions of the lives of young Orientals in their relationships with American young people given in the new book, "Out of the Far East" published by the Friendship Press. Allan A. Hunter, pastor of the Mount Hollywood Community (Congregational) Church, with a wide-range background in teaching and contacts in creating friendships among youth of the Far East and America, is more than adequately competent to tell of definite ways in which Christian brotherhood may be strengthened when "youth speaks to youth" in fellowship and understanding around the world.

MR. HUNTER describes how one may help by applying good sense to the Orientals' economic situation; by a greater assistance in vocational guidance in the making of facts about possible jobs available to young Americans of Oriental parentage; by more intimate but at the same time discriminating acquaintanceship with a definite Filipino, Hindu, Japanese or Chinese young man or woman.

The volume is refreshing in its stories of the increased understanding and helpfulness which has resulted from the opportunity of these boys and girls to visit in Christian homes and church groups which offer the chance to enjoy the deeper relationships which all young people crave.

"GRANTING the urgency of replacing economic and political imperialism with cooperation, such personal intimacy is the most significant contribution which we can make to the Orient and which the Orient can make to us." Thus the author urges cooperation between American and Oriental youth through thoughtful and natural every-day human relationships.

G. D.

Religious Digest

The Farmer and His Problems

By M. V. Kelly, C.S.B.

"DURING the past twenty-three years," according to Professor S. W. Warren, of Cornell University, "hired men on New York farms have received more for their time than the farmers for whom they worked."

The survey conducted by the New York State College of Agriculture on over 18,000 farms in that State indicates that from 1920 to 1924 hired men's wages averaged $545, while the farmer's labor income was only $186. In 1931 and 1932 the average farmer's labor income was less than nothing.

The ruinous consequences of the farmer's inadequate income are well understood in farming communities, but nowhere else. It is doubtful if one in twenty of city residents has the least suspicion of conditions as they exist on the farm today. The matter is hardly ever mentioned in the newspapers, though in some form or other the public is constantly given details regarding the earning power of factory workers and city residents generally. Why this unfair discrimination? Why not inaugurate a publicity campaign in favor of "the forgotten man," even if after months nothing more were accomplished than to make readers at large understand the findings of the inquiry conducted by Professor Warren?

—The Fortnightly Review.

Our Lord Tempted

By Maude Royden

THE more we study the life of Jesus Christ, the more we find that, in whatever sense it is that our Lord was divine, it can be in no sense that cuts him off from ourselves. The divinity of Christ is to me a fundamental belief: but I do not believe that it is so fundamental to our conduct as the realization of the fact that the divine in Christ unites us to him and does not divide us from him. There is something divine in all of us and, if we are to think of our Lord as different in the sense that he was not human at all, his life does not give us anything like the joy and the hope that it does if we realize that because he was a perfect expression (so I believe) of the mind of God, for that very reason his life was the perfect human life. By studying it we find how much greater, how much more spacious, are the bounds of human possibility than we had supposed.

Was Jesus really tempted as you and I are tempted? Our temptation is nearly always bound up with something that we have done wrong already. In what sense, then, can we truly say that Jesus Christ was tempted, since there was not in his mind anything evil to which the tempter could appeal?

WE who have done wrong so often, made so many mistakes, committed so many sins, have sometimes a miserable sense of guilt in the mere fact of Temptation. We think that if we had not failed before, if there was nothing evil in us to respond, we should not have these temptations; and it seems hard sometimes that it should be so, when we have put them away again and again and our will is really set against them. Let us learn to be patient with ourselves, let us remember that in a profound sense, our Lord also was tempted. Even of our Lord it is true that the devil departed from him "for a reason" and not for altogether; yet it is helpful, it is uplifting sometimes, I think, to realize that temptations do not necessarily involve guilt—No! not even recurring temptations. There are times when we can truly believe that we are tempted as our Lord was, "yet without sin."

—The Guildhouse Monthly.

The South And The New Deal

By Carroll Binder

MOTORISTS approaching Dyersburg, Tenn., are suddenly confronted with a brightly-painted barn and farmhouse. Emblazoned in huge letters that all may read are the exultant tidings, "Uncle Sam Paid For It All!" Thus a farmer who has been pulled out of the slough of despond by the New Deal gratefully expresses his appreciation to the passing world.

I found many Southerners equally enthusiastic over the New Deal in the course of a 3,000-mile motor journey through ten Southern states. The price of cotton had doubled and the South still rises and falls with the price of cotton.

The Silver Castle

IN the glow of the morning, the Man built a silver castle in the air. The walls were made of dreams, and the towers and turrets were wrought of high hopes and dear desires.

The Man said, "It is very beautiful, but a man's House of Life must be made of something more than dreams."

So he turned away from the silver castle, and went into a field where there were rough stones such as are used to build foundations, and chose those which he needed. He placed his corner stone with care, so that the house would stand foursquare. And the name of the stone was Duty. The names of the stones which he set in the other corners were Love and Truth and Understanding.

ALL through the heat and burden of the day the Man toiled, and though the stones were heavy so that he became faint and weary, yet he kept ever in his soul the vision of the silver castle.

At eventide his work was done. Wearily he straightened his tired body and looked at the House of Life which he had built. He saw that the foundations were strong, and that the walls rose straight and true. And as he looked, the walls shone as if they were painted with moonlight, and etched against the sunset sky were the turrets and towers of the silver castle.

AND lo, the Man saw that the castle of his dreams rested firmly on the foundations which were the work of his hands. His dreams and his deeds had become one. And the door of the castle opened, and the soul of the Man entered therein.

JEAN MITCHELL BOYD

FROM this it would be easy to deduce that all is well in the Southland and that the New Deal is an unqualified success. Many observers do arrive at this conclusion and many Southerners may be shocked to learn that the writer, at least, dissents from this view. He who probes deeper into the Southern situation, however, is not long in discovering that the New Deal leaves a large section of the Southern population no better, if not worse, off than before its inception. The New Deal, in brief, is excellent for the creditor classes of the South. Its benefits trickle down to the business and professional people of the smallest towns. But by and large the tenants—black and white—have enjoyed few benefits from the New Deal to date. They represent hundreds of thousands of families.

In a brief article such as this necessarily is, it is difficult to describe adequately and with a proper sense of proportion the various injustices which abound in the South.

For the present all that one can say is that the New Deal is not a New Deal for those elements in the South who need it most. For those who need it least it is like manna from above.

—*Advance.*

Pith and Point

"If the State forgets its responsibility to education the cornerstone of the State is at stake."—Newton D. Baker—National Education Association, Washington, D. C.

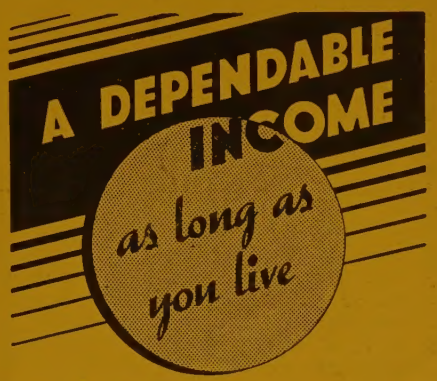
"We recognize the necessity of the revolutionary changes now taking place. Although in their human aspects they are often experimental and sometimes ill-advised, in their essential character they are the will of God. During this period of reorganization, so full of privation and danger, the church should give courage and hope and inspire to cooperation, leading out with prophetic voice and resolute action and dealing definitely with systems which are contrary to the Christian motive and spirit." — Message to The Churches, Church Social Workers Conference.

(Continued from page 11)

College People Help

Greensboro is the center of several educational institutions. Many of the faculty and students of these institutions are becoming vitally interested in the new project and the appeal will be largely to those who are now unaffiliated with any church life in this enterprising city. The program as announced in the press and through the action of the congregation is to maintain a community-serving fellowship which will emphasize the place of religion in the daily life and which will include a fine program of religious education and recreation for which the facilities are already available and being used.

TO see the wading pool filled with the children from the nearby homes and to feel the impact of the Boy Scout work under the direction of Mr. Lacy L. McAlister; to share in the playground work which is so attractive to the children and youth; and to feel the spiritual implications that surround all of these activities in the ministry of worship, is to know that the members and officers of this church are making a modern application of this inclusive type of Christian fellowship a new departure for organized religion in this southern city.



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